

# VOLO'S GUIDE TO MORE THINGS MAGICAL



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# INTRODUCTION

When I first sat down to pen *Volo's Guide to All Things Magical*, it was with the intention of writing a definitive guide to magic. After all, we live in a magical world of fey, wizards, gods and aberrations; yet few of us truly understand the forces that surround us. When there's trouble, all we can do is keep our heads down and hope that some random band of well-armed strangers sort everything out.

Unfortunately, many archmages were displeased by my attempt to share magical secrets. They came out with all sorts of things about “dangerous inaccuracies”, “unfounded accusations”, and “life-threatening revelations”. In truth, many of them were simply unhappy that I was sharing any magical secrets at all. They were under the impression that magical knowledge was something that only they and their kind were entitled to.

To cut a very long and unpleasant story short, *Volo's Guide to All Things Magical* had to be forcibly abridged in quite a hurry. I might be a man of principle, but there's only so much you can do when targeted by several dozen magical thugs, each of whom knows at least a hundred different ways to end your existence.

I lived with this decision for some time but, after an unpleasant experience with an *imprisonment* spell, I rethought my decision. You see, the *imprisonment* spell locked me away in time for a hundred years. It is difficult to describe what it's like to find oneself suddenly hurled a century into the future; so much of the world suddenly changed, so many friends suddenly lost. The saddest thing was that it had all been perfectly avoidable. If I'd known a little more about magic, if I'd been better prepared, I would never have wound up caught in that magical effect.

As such, I resolved to make sure no one else would have to suffer my fate, to share with the good people of Faerûn some secrets that may aid them. Fortunately for me, it seemed that history had proven me right. Events like the Spellplague and the Second Sundering had shaken up what we thought we knew about the Realms. It left people wanting answers, wanting advice, wanting someone to guide them through the world of magic and mayhem.

It also helped that the past century had seen much of the old guard die off. Many of those archmages who had bullied me into silence were no longer around. Their replacements were much more kindly and open-minded; were no longer interested in acting as gatekeepers to the world of magical knowledge.

As such, while completing my previous work, *Volo's Guide to Monsters* (which, you'll be happy to hear, is still available at all good retailers), I also put the word out to some contacts of mine that I was thinking of putting together another guide to all things magical.

Almost immediately, I got a response from a drow acquaintance of mine from Candlekeep. She said he would be happy to take part in such a noble endeavour as to bring knowledge to the Realms. She quickly offered to become my researcher, gathering obscure pieces of magical lore that I could not.

Shortly afterwards, a wealthy genasi who had helped fund *Volo's Guide to Monsters*, also

offered to help fund my guide to magic. She, like me, was shocked and appalled by how little the layperson knew about the world they lived in. As my benefactor, she helped give me pointers on what information I should and should not include.

Lastly, and most unexpectedly, an old wizard friend of mine offered me his support. This was especially surprising because, back in the day, he had been the one to most actively oppose my guide to all things magical. However, it seemed as though he had finally come round to my way of thinking and offered to proofread my notes and correct any minor errors that may have cropped up.

The result of our combined efforts is the tome you now hold before you. It is a tome that contains many questions and many answers. It is a tome that will hopefully provide a suitable gateway into the world of whimsy and wonder that is magic.

— Volothamp Geddarm

# ARCANE MAGIC

## THE WEAVE

While all magic is said to stem from the Weave, it is us arcane spellcasters that interact with it most directly. What's interesting is that so few of us actually understand what it is. Sure, some may tell you that the Weave is the goddess Mystra, or that the Weave is the threads from which magic is woven. However, none of that explains exactly what it is.

It doesn't help that our understanding of the Weave is constantly changing. Some time ago, it was commonly believed that the Weave was limited to just Toril, with the other planes (such as the Elemental Planes or the Outer Planes) lacking it. However, we now think that the Weave (or something a lot like it) permeates the entire multiverse.

Our perception of raw magic is also constantly changing. Some see it as inert and impossible to shape without the Weave. Others see it as almost the opposite, as wild and unstoppable and impossible to control. There are also those who claim to have found ways to master use of raw magic.

The exact relationship between raw magic and the Weave is also the source of much consternation. Some claim raw magic is merely the fuel and it's the Weave that allows us to shape it. Others claim the Weave merely acts as a way to prevent mortals from accessing raw magic; is a way of keeping us in check. Others argue that we shouldn't think of the Weave and raw magic in such binary terms, that they aren't as independent as some claim.<sup>1</sup>

Complicating this even further are the different types of Weave that have existed. There's been Shar's Shadow Weave, Lolth's Demon Weave, Abeir's Weak Weave,<sup>2</sup> and even rumours of Selûne's Fey Weave. Whilst most of these been folded back into the main Weave, the fact that aspects of the Weave can be appropriated by other deities and take on new properties in the process, has huge implications for the different possible forms that arcane magic can take.

## ART & CRAFT

Just as our understanding of the Weave and raw magic are constantly changing, so too is our approach to magic. Many of us today consider magic to be an art form. We refer to magic as the Art and, just as with any other art form, we consider there to be a “knack” to it. In our minds, you either have the spark of creativity to use magic or you don't.

However, that hasn't always been the case. The Netherese saw magic as closer to a form of craft. It was something that anyone could achieve new heights in through diligence, study and

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- 1 This view is based on the observation that, if you take very small particles of raw magic, there are situations where you can get it to behave like the Weave. Some old stick-in-the-muds (such as my wizard friend) dismiss Weave-particle duality as a load of hokum. However, while it might not hold up on a theoretical level, it somehow seems to hold up in practice.
  - 2 According to my genasi benefactor, despite what some say, Abeir (see Planar Magic) does have its own Weave. When Abeir was separated from our world, it took a small piece of the Weave with it. Visitors from Toril often find Abeir's Weave too faint and weak to properly get hold of; while visitors from Abeir to Toril complain of the opposite, find our Weave too strong-willed to properly manipulate.

hard work. Their magical understanding took them to new heights that hadn't been seen before and haven't been seen since. However, it also bred arrogance, which led to their own demise and almost to the complete destruction of magic.

One might theorise<sup>1</sup> that our present perception of magic is a direct response to the Fall of Netheril. Seeing what destruction could come about if arcane knowledge was allowed to spread unchecked, there was a concerted effort by rulers, scholars and arcane spellcasters to prevent just anyone from dabbling in arcane magic. The idea was put around that not just anyone could use it, that one had to be born with the right knack to use magic.

This prevented the rise of those irresponsible enough to risk tearing the Weave asunder. It also, more cynically, allowed those with power to cling onto power. Powerful wizards didn't have to worry about the layperson stealing their arcane secrets. Unjust rulers no longer had to worry about powerful arcane spellcasters rising up from the populace to overthrow them.

Of course, the world is constantly changing and our perception of magic seems to be slowly shifting back to the old ways. Hedge wizards and arcane dabblers are becoming more prevalent. On top of that, magical “technology” is slowly becoming introduced into the common populace. We used to think of magic items as being limited to powerful artefacts, such as the ones detailed later in this tome. However, the past decade has seen “mundane” magic items become more commonplace.

It's possible that “mundane” magic might eventually become even more prevalent. Perhaps, in time, we will achieve the same heights as the Netherese. Some might view this possibility with dread, considering what became of the Netherese. However, I look to the future with a sense of hope. After all, arcane magic is just a tool and, if we use it responsibly, only good can come of it.

## THE MAGISTER

One figure that could help usher in this new age of arcane magic is the Magister. The Magister could be thought of as a specialised Chosen of Mystra (see Divine Magic).<sup>2</sup> Each time an old Magister died, a new arcane spellcaster was chosen to replace them. They were expected to further people's understanding of arcane magic; to spread use of the Art as far and wide as possible.

One of the primary ways they encouraged use of the Art was simply by existing. The title of Magister was a highly prestigious one. The easiest way to acquire it (though, by no means the only way) was by defeating the previous Magister in a magical duel. Many lowly mage apprentices had their ambition encouraged by the idea that they may one day be powerful

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- 1 My drow researcher is a large proponent of this theory. She came to this conclusion after researching the perception of magic following the fall of the Netherese Empire. She wrote an entire paper on the subject. However, it's very long and dry and difficult to parse. As such, I'm basing much of this on the abridged version she gave me.
  - 2 My wizard friend insists on pointing out that the Magister wasn't meant to be a true Chosen. Ordinarily, a Chosen has a piece of their deity's essence merge with them, shaping to fit their personality. However, the mantle of the Magister was solidified. It didn't merge with the Magister's soul; instead it was bound to the shape that Mystra intended. It meant that the powers it gave were consistent, no matter who bore the mantle. It also meant that Mystra had the power to strip a Magister of their title if she so chose.

enough to challenge and defeat the Magister.

All that changed during the time of the Spellplague. The magic of the Magister's mantle become less solid; became warped and twisted. It melted and fused to the soul of its bearer at the time, Talatha Vaerovree. The fusion was incredibly painful and traumatic, caused her to die a slow and agonising death.

During this time, an ambitious sorceress named Arabeth Raurym learned of Talatha's plight. She also learnt that, with Mystra dead, there was no deity to guide were the mantle of Magister went after Talatha died. As such, she constructed a ritual that would draw the power of the Magister to her upon Talatha's death.

Her ritual worked and, when Talatha died, the warped mantle of the Magister fused with Arabeth's soul. Unlike Talatha, Arabeth survived the agonising fusion with the mantle. However, her reign as Magister was short-lived, as other mages had learnt of Mystra's death and what it meant for the mantle of Magister.

For, without Mystra guiding the mantle, the mantle became chaotic; leaping into the body of the nearest arcane spellcaster upon a Magister's death. As such, Arabeth was suddenly beset by powerful mages trying to kill her. No longer bound by the rules of the honourable mage duel, all they had to do was make sure they were nearest her when she died.

Arabeth was able to fight them off for a time, but was eventually killed, causing her killer to inherit her mantle. And so it was that, each time a Magister died, the mantle would passed onto the closest arcane spellcaster (often the Magister's killer). The mantle became a great gift (offering new powers that it never had before), but also a great curse (as each Magister became the target of every other ambitious mage).

Because only scheming and ambitious mages went after the mantle, the title of Magister was quickly sullied. Amongst mages and scholars, the title was referred to with a sneer. Amongst the commonfolk, the Magister became a sort of bogeyman; a terrifying and vengeful judge that hunts down unworthy mages and steals their magical ability.<sup>1</sup>

Even after Mystra returned, the problem wasn't fixed. The mantle almost had a life of its own and the goddess of magic seemed either unwilling or unable to reclaim the lost mantle. As such, the twisted mantle continues to exchange hands; moving from one ambitious malefactor to the next. Perhaps some brave adventurer will be able to reclaim this title and redeem its name. Until then, evil arcane spellcasters are free to thin their numbers squabbling over the tainted mantle.

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1 My drow researcher has assured me that this particular ability probably isn't true. However, documents on the Magister's abilities are so few and far between that it's impossible to say what these modern Magisters are capable of. It's certainly true that they gain the arcane knowledge of all souls fused to the Magister's mantle. It's also true that they seem to possess a natural ability to sense magic, an immunity to certain spells, as well as the ability to innately cast a small selection of spells at will. What additional powers they possess are anybody's guess.

# **DIVINE MAGIC**

## **PIETY & POWERS**

What makes a god a god? To some, the term “god” is simply a descriptive one. It means that someone or something is worshipped as a god. A dragon might be the god of a local kobold tribe. A demon lord might be a god to a particular race (such as Yeenoghu to gnolls). A powerful elemental might gain the worship of a particular cult.<sup>1</sup> A ruler might be seen as a god to his or her subjects.

Others believe the term “god” refers to a strict class of being. However, what the criteria is for being a “real” god isn’t clear. To some, being a god means being able to grant spells and answer prayers. However, by that logic, archfiends could be called gods, as they have been known to grant spells to their cultists, as well as intercede on their behalf.

For the most part, these days, we don’t think of gods in strict terms. We understand that divinity is something of a spectrum. We might speak in terms of quasi-deities, lesser deities and greater deities, but there’s no clear distinction between each group. Just as there are infinite shades of colour between red and blue, there are an infinite number of possible “ranks” a deity can possess.

What’s interesting is that the various divine ranks have a way of balancing themselves out. The more powerful a god is, the more detached they are from the world. A quasi-deity easily manifests in our world, but struggles to grant spells to its clergy. Meanwhile, a greater deity can effortlessly grant spells to countless followers, but struggles to interact directly with our world.<sup>2</sup>

## **FAITH & FOLLOWERS**

A god’s position is not set in stone. By gathering faith or losing faith, a god might move back and forth between the lesser and greater forms of divinity. However, the way this works is not an exact science. There are many types of faith one could have and many followers that might flock to a god. The only thing that’s known for sure is that (barring the intervention of Lord Ao) a god without followers will eventually perish.

It’s likely for this reason that the Wall of the Faithless exists. It is the “punishment” that exists in the afterlife for those who reject the gods. Some priests (especially those devoted to the gods of good) have tried to justify how good gods could allow such a place to exist. Most argue that it’s not a place of punishment and pain, but a place of mercy.

- 1 My genasi benefactor insists I should put something here about “Torilian hypocrisy”. She claims that Abeirans are looked down upon for worshipping elementals (see Planar Magic) instead of “real” gods. However, she points out that we’re more than willing to worship elementals such as Istishia and Kossuth. It’s an interesting argument and raises many questions about the nature of divinity and what the exact difference is between primordials and gods.
- 2 What’s interesting is that there’s some debate as to why this is. Some claim that the more power a god has, the “heavier” they are, making it harder to enter the Material Plane. Others say it’s the work of Ao the Overgod, trying to balance out the power of the various gods. Some say that the causation is the other way around; that mysterious gods with vague dogma cast a wider net and therefore gather the most followers, whilst those who manifest all the time can only appeal to a select few.



The argument goes that when we die, our souls go to the Fugue Plane.<sup>1</sup> There, Kelemvor sends our souls towards the afterlife of our patron deity. However, doing so requires a bond between us and a given deity. Without it, we'd be left to the bleak eternity of nothingness. As such, the Wall of the Faithless gives us a way out, gives us the peaceful embrace of oblivion.

Of course, even without the Wall of the Faithless, there are many reasons to worship the gods. They and their clerics do so much for us. Even the gods regarded as evil are worth worshipping, if only out of appeasement. Furthermore, there's no telling when the gods will next be cast down to Toril, so it's wise to keep on their good side.

## CHOICES & CHOSEN

Speaking of gods getting cast down to Toril, one of the many secrets of magic I'm privy to are the secrets of the Chosen. Many associate the Chosen with the Second Sundering, however there were many Chosen running around before then, and there are certainly still many Chosen running around afterwards.

A Chosen arises when a god bestows some of their own essence on a mortal. A god may have many different reasons for doing this. Perhaps it's the god's way of having an earthly avatar. Alternatively, it might be a way of keeping their own power in check. It can also be a way of preserving themselves; a way of ensuring their essence survives beyond their death.

Doing so grants a Chosen many abilities. These abilities depend on the Chosen's personality, the god's domain, and the amount of power the god infused in the Chosen. Neither god nor mortal gets to precisely choose what powers the Chosen manifests, but most gods can likely predict what type of power a Chosen is likely to manifest based on their personality. For example, a kind-hearted person is likely to develop powers that will let them help others, whilst an aggressive person will likely develop destructive powers.

One trait that seems universal among all Chosen is eternal youth. The Chosen no longer age and seem immune to all but the most magical of diseases. It's been theorised that if a god divested enough divine essence into a mortal, the mortal could become a demigod or even a lesser deity. However, doing so would drain a deity of almost all their essence, which is likely why there are no records of such a thing happening.

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<sup>1</sup> My drow researcher claims this isn't entirely true. She says we go to the afterlife we believe in. Those who believe in reincarnation are reincarnated. Those who believe their soul becomes one with the Outer Planes are absorbed into the Outer Planes. As such, only those who believe in the Fugue Plane are actually sent to it.

# PLANAR MAGIC

## **ABEIR & ELEMENTALS**

There are many stories of how Toril came to be.<sup>123</sup> One common feature many of them share is a war between the gods and powerful elementals (sometimes called “primordials” or “archomentals”). How the war started and even the nature of the war isn't really understood. All that's known is that, at some point, Ao the Overgod stepped in.

The reason for his intervention is unclear. Perhaps he simply feared that the warring would tear reality asunder. Alternatively, he might have simply wished to prevent one side from eradicating the other. Whatever his motivations, he carved out the pieces of reality that had been contaminated by elementals<sup>4</sup> and shunted them into their own dimensional pocket.

However, the areas controlled by elementals were comparatively small, and the new world they ruled was too small to hold form. After all, a human might survive without an arm and a leg, but an arm and a leg can't be used to make a new human. As such, Lord Ao channelled raw elemental energy into this new world, creating oceans, skies and landmasses.

The resulting world (Abeir) could be seen as our sister planet. It shares our sun, or moon, our stars, and our location, but is extradimensionally shifted to one side. Being locked in a pocket dimension, it is also cut off from the Outer Planes in many ways. As such, they have a poor grasp of divine magic, but make up for it with an astounding understanding of elemental magic.

Elemental magic involves grappling with the forces of creation and using them for one's own ends. For example, one might summon a minor fire elemental to heat one's home; or one might summon water from the Plane of Water to fill a bathtub. This is especially easy on Abeir, where the elemental energies of creation are far more loose than on Toril.

Different Abeiran cultures have developed elemental “technology” in different ways. Perhaps the most famous examples of elemental technology was the nation of Azim. Azim was a nation of genasi spellcasters who began dabbling in elemental magic. Over the course of several generations, they created many new wonders.

They were able to create cities of towering spires, great skyships that flew across the sky, and

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- 1 According to my genasi benefactor, our world was born from Elemental Chaos. In time, the world came to be populated by various mortal races. These races began to form religions, causing gods to be born from their faith and devotion. The newly formed gods then took credit for creation; fostered worship and devotion until they became the gods we now know.
  - 2 According to my drow researcher, there are many stories of how Toril came to be. However, one of the oldest she could find refers to Ao the Overgod, as well as the twin goddesses Selûne and Shar. She points out that, just because it's the oldest story, it doesn't necessarily mean it's the most accurate. When asked what she thought of the Dawn War Hypothesis, she just rolled her eyes.
  - 3 According to my wizard friend, our reality is merely one of many realities suspended in a series of crystal spheres floating in a sea of rainbows. The origins of these crystal spheres and this rainbow ocean are a mystery to mortals and gods alike.
  - 4 Here, my genasi benefactor insists that I'm letting my Torilian bias show again. Most of us see elemental magic as being inherently chaotic and destructive. She claims most elementals were merely seeking to attune the local reality to their power, to make themselves more comfortable. According to her, it's no different from humans chopping down trees in a forest to build themselves new homes.

wondrous locomotives that moved across the ground. The magic came easy to them. After all, all they needed to do was summon and bind elementals in the right way. What would normally take an archmage years to accomplish could be done by a handful of novices in weeks or even days.

At their height, their achievements resembled those of the Netherese. Unfortunately, so too did their arrogance. When they tried to call upon the power of a slumbering archomental (one said to be associated with time and space), they accidentally awoke the creature. The titan lashed out, destroying their entire nation with a single blast of elemental energy. This attack is said to have rocked across all of Abeir. Some suspect that it also weakened the dimensional boundaries between Abeir and Toril, allowing for parts of Abeir and Toril to switch places during the Spellplague.<sup>1</sup>

Parts of Azim survived the cataclysm, were scattered across Abeir and Toril. There are now some adventurers who try to seek out these Azimite ruins in the hopes of uncovering their lost knowledge. Such knowledge is especially valuable in Calimshan, where mages and artificers are beginning their own foray into the field of elemental magic.

## FEY MAGIC & SHADOW MAGIC

Fey magic is intuitive and easy to understand in a general sense, but nigh impossible to analyse and deeply understand. In short, fey magic is the magic of stories. It functions the way it does because that's how it's meant to work. Unlike with arcane magic (and to a lesser extent divine magic) you can't pick it apart to understand how it works. It doesn't follow a naturalistic pattern, but rather a narrative one.

This is best illustrated by the Feywild, itself. It is a fey echo of our own world. Those who visit it claim to feel as though they've stepped into a fairy tale, and with good reason. It resembles how the world exists in our stories. Forests aren't just an area of trees; they are a seemingly endless, twilight maze of trees that could hold any number of secrets and dangers. Mountains aren't just large, steep hills; they are stone towers that reach the very heavens. Deserts just a hot, sandy places; they are endless wastelands of illusions and golden sands.

However, whilst some see the Feywild as a place of wonder and whimsy, it's also a place of great danger. The Feywild contains everything from our stories, including our villains. Unlike our world, where people can be villainous for any number of reasons (greed, selfishness, apathy, ignorance, etc.), creatures in the Feywild are evil simply because it's in their nature to be evil. They have wicked hearts and take great delight in harming innocents.

All of this, you might be thinking, is very different from the fey you're used to hearing about. You might associate the fey with simple nature spirits. However, fey aren't natural; they're supernatural. They don't represent how the world actually is; but how we intuitively feel the world should be.

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1 By "some", I am of course referring to my genasi benefactor. She is annoyed about how, every time something major happens across Abeir-Toril, Faerûnians insist that their gods are somehow responsible. According to her, it doesn't even occur to most Faerûnians that Abeir might hold an equal responsibility for dimensional barriers between Abeir and Toril being weakened. Her funding of this tome was partially motivated by her desire to correct our "Torilian chauvinism".

The Feywild's counterpart is the Shadowfell. Where fey magic represents the world as it should be, shadow magic represents the world as it should never be. Where fey magic is supernatural, shadow magic is unnatural. Some might point out that “unnatural” doesn't necessarily mean bad, but it also doesn't necessarily mean good either.

Fortunately for us, the Shadowfell acts as something of a prison for those things that should never be. The Domains of Dread, for instance, are said to contain dark monsters too dangerous to be allowed to wander free. The Shadowfell is also filled with numerous cursed objects and creatures, especially undead. The magic of the place seems to draw vile things to it, trapping them in its realm of eternal gloom.

## CELESTIALS & FIENDS

Celestials and fiends could be thought of as lesser gods.<sup>1</sup> In fact, there are some celestials and fiends that are considered gods by many. Baphomet and Yeenoghu are worshipped by minotaurs and gnolls, respectively. The archdevils have various humanoid cults devoted to them. There are also powerful celestials such as Domiel and Erathaol, the so-called paragons, whom some mortals worship.

The main difference between these planar beings and gods, aside from power, is the nature of their relationship with their followers. Most worshippers have a very impersonal relationship with their patron deity. A cleric may be able to cast spells, but most worshippers aren't clerics. They have no assurance that their god is listening to or answering their prayers.

Celestials and fiends, however, can't afford to be so lax. They must constantly bestow their cultists and warlocks with new powers, abilities and rewards to keep them interested. The relationship is much closer. It is less based around mutual respect and more based around mutual need.

In some ways, it can be understood in terms of the darkest magic of them all: economics. An independent merchant has to worry about making every sale count and building up a good rapport with each customer to encourage them to return. A large merchant house, meanwhile, is larger and less autonomous; it doesn't need to have a friendly face or to worry about making every sale count, as it can safely rely on its own economic might.

The main way in which celestials and fiends are limited is that they can't wield magic that goes against their nature. Celestial magic must broadly be benevolent, and fiendish magic must largely be selfish. It gets more specific with certain types of creatures. For example, devils tend to wield magic based around manipulation and deception, while demons tend to wield magic based around outright destruction.

It is possible for a celestial or fiend to alter their powers, but not without altering their very being in the process. For example, Orcus is the Prince of the Undead. If he were to expand his domain to include evil constructs, it would involve a sizeable change in his very being. His

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<sup>1</sup> My drow researcher just shook her head when she read this line. However, I stand by my statement. After all, is Lolth not considered both demon and goddess? Is Asmodeus not the Lord of all Devils and the God of Indulgence? Has Tiamat not shown us how easy it is to go from deity to fiend and back to deity again?

personality would likely change, as would his physical form. In a sense, the Orcus that exists now would cease to be, and a new one would exist in his place.<sup>1</sup>

As for where this power comes from, like I said, celestials and fiends can be compared to gods. They exist because we empower them with our belief and souls. The Outer Planes are said to be born from our imagination,<sup>2</sup> as are their inhabitants. Certain denizens may have taken on a life of their own since then but, when you get down to it, the prime currencies of the Outer Planes are belief and souls.

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- 1 My drow researcher says that using a demon lord is probably a bad example. She claims that while angels may fall and demons may find redemption; but it becomes less common the more powerful a celestial or fiend becomes. Something about having more power means they have more inertia, meaning it takes more effort to change them. As such, while archdevils and demon lords may rise or fall in terms of power, it's practically unheard of for them to have a lateral move in terms of powers and abilities.
  - 2 My wizard friend insists I shouldn't spend so much time listening to tales of fancy from my Abeiran friends. However, many scholars of the planes agree that the Outer Planes are shaped by belief. If that's true, doesn't it stand to reason that they originated from our minds as well? After all, what naturalistic explanation is there for planes such as Mechanus or Limbo to exist? Surely, the most logical explanation is ordinary mortals imagined the planes to exist, causing them to be formed from astral energies. When we began exploring the planes and found these Outer Planes we'd dreamed of, our perception of them calcified, as did the planes themselves.

# A-Z OF ARTEFACTS

## **AMULET OF KIARANSALEE'S GLORY**

*Wondrous item, artefact (requires attunement)*

The *Amulet of Kiaransalee's Glory* (also known as the *Hand of Kiaransalee's Glory*) is a mummified drow's hand attached to a piece of silver thread. The hand has its thumb and pinky tucked behind it, with its other three fingers extended.

The story goes that a Chosen of Kiaransalee (the drow goddess of necromancy) chopped off her own hand and imbued it with necromantic energy to create this grisly amulet. Since then, this "amulet" has been seen as a symbol of Kiaransalee's favour.

**Hand of Glory.** This amulet functions as a *hand of glory*. During a short rest, you can attune a ring to the amulet, or end the amulet's attunement to a ring. While wearing the amulet, you gain the benefits of all rings the amulet is wearing and attuned to, as though you were wearing and attuned to them yourself. The amulet can be attuned to no more than three rings at a time.

**Random Properties.** The *Amulet of Kiaransalee's Glory* has the following random properties:

- 2 minor beneficial properties
- 1 major detrimental property

**Spells.** The amulet has 7 charges and regains 1d4 + 3 expended charges daily at dawn. If you are wearing the amulet, you can use an action and expend 1 or more charges to cast one of the following spells (save DC 18) from it: *bestow curse* (9th-level version, 3 charges), *blight* (1 charge per spell level) *darkness* (1 charge), or *true seeing* (self only; 4 charges). You can also cast the *mage hand* spell from the amulet without using any charges.

**Destroying the Hand.** The amulet can only be destroyed by impaling it with a sword blessed by Zinzerena, the drow goddess of assassins, illusions and lies.

## **BELT OF THE CAT LORD**

*Wondrous item, artefact (requires attunement)*

There was once a Chosen of Malar known as the Lord of Lions. He was a vicious hunter who hunted and killed for his own amusement. He hunted animals, people and anything else he could find. So powerful was he that even dragons and giants feared becoming his prey.

However, he eventually began to feel remorse for the many lives he'd snuffed out. He came to realise just how much pain and suffering he'd caused. He knew that he didn't deserve to live but also knew that, if he died, the power inside him would just return to Malar, who would use it for more wickedness.

As such, he scoured the lands for a successor, someone who he could pass his powers onto. He eventually found someone he believed would make a good heir. He began to slowly channel

Malar's divine essence into the heir, all while teaching the heir how to use his powers responsibly and how to evade Malar's agents (who had been pursuing the Lord of Lions ever since he decided to leave Malar's service).

Eventually, the Lord of Lions had transferred the last of his essence into his heir. The heir then went into hiding while the Lord of Lions went to face his pursuers; taking down over half of them before eventually being torn asunder.

The Lord's heir (who became known as the Cat Lord) set up a new life in Cormyr. He became something of a noble thief; stealing from the rich and giving to the poor. However, he eventually grew tired of the long life bestowed on him by his nature as a Chosen. As such, he sought out an heir of his own to pass on his powers to.

And so it was that there became a legacy of Cat Lords, each Cat Lord passing their powers onto the next generation. All the while, Malar did his best to hunt them down. Sometimes he killed a Cat Lord or his heir partway through the ritual of transference, thereby getting back a portion of his power; but he never managed to reclaim all of it.

To further thwart Malar's attempt to reclaim his essence, one of the Cat Lords decided infuse some of his power into magic objects, creating several powerful artefacts. Some of these artefacts (such as the *Claw of Malar* or the *Heart of Kazgaroth*) eventually found their way back into Malar's possession. However, the *Belt of the Cat Lord* still exists out there somewhere, waiting to be found.

***Girdle of Lions.*** This belt functions as a *girdle of lions*. As such, it has the following properties:

- While wearing this belt, you can speak with felines, as if under the effects of the *speak with animals* spell. You have advantage on Charisma (Persuasion) checks to interact with felines.
- While wearing this belt, you have advantage on Dexterity (Stealth) checks that rely on moving silently.
- While wearing this belt, you have darkvision out to a range of 60 feet. If you already have darkvision, wearing the belt increases its range by 60 feet.
- While wearing this belt, you take the minimum possible damage from falling.

***Random Properties.*** The *Belt of the Cat Lord* has the following random properties:

- 1 minor beneficial property
- 1 minor detrimental property

***Nine Lives Granter.*** This belt has 9 charges. While wearing this belt, if damage would reduce you to 0 hit points, you can expend a charge to make a Charisma saving throw with a DC of 5 + the damage taken. On a success, you drop to 1 hit point instead. When the last charge is expended, the belt teleports away to a random location, and your attunement with it is broken. It then regains all expended charges.

***Destroying the Belt.*** The belt can only be destroyed by Malar or one of his Chosen.

## CYRINISHAD

*Wondrous item, artefact (requires attunement)*

Since before he even became a god, Cyric has been obsessed with amassing power. He has had many schemes that involved gaining more power. The most ambitious of these was one that involved him mastering the flow of worship. He understood that it was worship that determined a god's power and believed that by converting as many mortals to worshipping him as possible, he could attain new heights.

As such, he had the *Cyrinishad* commissioned. The words inside it were enchanted enough that they could cause anyone who read it (or heard it read aloud) to become a fanatical follower of Cyric. The intent was to have it read across mortal lands, spreading worship of Cyric as far and wide as possible.

However, the *Cyrinishad* also served another purpose. Cyric believed that, just as gods fed off the faith of mortals, so too did Ao the Overgod feed off the faith of gods. He believed if he could get his fellow gods to respect and venerate him as they did Ao, he would transform into an Overgod as well. As such, he made sure that the magic of the *Cyrinishad* was powerful enough to affect even the mind of a god.

Cyric concocted a plan that would force the gods to read the *Cyrinishad*, however the plan quickly fell to pieces. The *Cyrinishad* left the possession of him and his followers. Its present location is a closely guarded secret, though most who know of it assume that it's kept within the library of Candlekeep.

The *Cyrinishad* is a large tome. Its cover is made of black leather and is decorated with the holy symbol of Cyric. The pages of the book seem to be made from flayed flesh. While a creature is attuned to the *Cyrinishad*, the text of the book appears to be in whatever language it can read. If a creature is not attuned to the book, the text appears to be chaotic and muddled; cannot be deciphered even via magical means.

**Random Properties.** The *Cyrinishad* has the following random properties:

- 3 minor detrimental properties
- 1 major detrimental property

**Cyric's Madness.** If you try to read from this book, you must succeed on a DC 18 Charisma saving throw or be enthralled by the book. While enthralled by the book, you are incapacitated, can't move, and are compelled to read aloud from the book. A creature that can hear you reading from the book must succeed on a DC 18 Charisma saving throw or be incapacitated until it can no longer hear you.

After you have read aloud from the book for 10 minutes, your enthrallment ends, and you instantly become a fanatical follower of Cyric, as does every creature that can hear and understand you. An affected creature believes Cyric is the only god worth worshipping and that all other gods are false gods. Only a *wish* spell or similar magic can reverse this effect.

Once the *Cyrinishad* has been continuously read aloud for 10 minutes, it can't be read again until the dawn of the next day.



**Destroying the Book.** The book can only be destroyed by the combined cleansing flames of Ilmater, Torm, and Tyr.

## DESPOILER OF FLESH

*Rod, artefact (requires attunement)*

Altraloths are a type of yugoloth on par with archdevils and demon lords in terms of power. The most common way a yugoloth becomes an altraloth is through a ritual performed by a coven of night hags. However, this method binds the fledgling archfiend to the will of the night hags, making the altraloth little more than a puppet for the coven.

Some yugoloths have found other means of becoming altraloths without night hags, though the details of their methods are closely guarded secrets. One such yugoloth was Malignon, now more commonly known as the Crawling Cancer. He became an altraloth by defeating other yugoloths and grafting their bodies onto his own; transforming him into a monstrosity of daemonic flesh.

Having long since been driven insane by his transformation, he now crawls along the Lower Planes, looking for new fiendish creatures to devour and add to his fleshy form. Despite his reputation for being a mindless horror, mortals occasionally seek him out in the hopes of gaining a boon from him or forging a pact with him.

Most are simply consumed by his mindless hunger; however a handful of mortals have been fortunate enough to visit him during his brief moments of lucidity. They have forged pacts with him and even managed to receive gifts from him. The most infamous of his gifts is the *Despoiler of Flesh*.

The *Despoiler of Flesh* is a sceptre made dozens of human tongues sewn together. They are slightly animated and thus occasionally twists and bends of its own volition. The last known owner of the *Despoiler of Flesh* was a nalfeshnee named Tapheon, who used it to create an army of monstrous followers.

**Random Properties.** The *Despoiler of Flesh* has the following random properties:

- 3 minor detrimental properties
- 1 major detrimental property

**Warp Flesh.** The *Despoiler of Flesh* has 7 charges and regains 1d4 + 3 expended charges daily at dawn. While holding the rod, you can use an action to expend 1 or more charges to target a living creature that you can see within 60 feet of you. The creature must succeed on a DC 18 Charisma saving throw or undergo a transformation of your choice.

When the creature transforms, you spend your expended charges to transform the creature in one or more of the following ways:

- For 1 charge, you alter the creature's appearance. You decide what the creature looks like, including its height, weight, facial features, sound of its voice, hair length, colouration, and distinguishing characteristics, if any. You can make it appear as a member of another race or species, though none of its statistics change. The creature's

size category and basic body shape stay the same; a bipedal creature can't be transformed into a quadrupedal creature, for instance.

- For 1 charge, you alter the creature's size, causing it to increase or decrease by a size category.
- For 2 charges, you cause the creature to grow or lose claws, fangs, horns, spines, or a different natural weapon of your choice. If the creature gains a natural weapon, the natural weapon deals 2d6 bludgeoning, piercing, or slashing damage, as is appropriate to the natural weapon you chose.
- For 2 charges, you can alter the creature's physiology in a major way, changing the arrangement of the creature's limbs, or increase or decrease the amount of the creature's limbs by 2.
- For 3 charges, you can increase the creature's Strength, Dexterity, or Constitution score by 2 (to a maximum of 20), or decrease one of them by 2 (to a minimum of 1).
- For 3 charges, you can transform the creature in a major way that causes it to gain the natural, nonmagical traits of a beast or humanoid, such as a drow's darkvision, an eagle's fly speed, a fish's swim speed, a frog's Amphibious trait, or a mammoth's natural armour. You can also cause the creature to lose a natural, nonmagical trait, such as its ability to fly or its ability to swim or its ability to see.

Too many transformations on a single creature (especially physiologically impossible ones) can cause the creature to collapse into a pile of fleshy goo. The transformations caused by the *Despoiler of Flesh* can be reversed by a *wish* spell or similar effect. All transformations caused by the *Despoiler of Flesh* are undone if the *Despoiler of Flesh* is destroyed.

***Destroying the Despoiler.*** The *Despoiler of Flesh* is instantly destroyed if touched by an altraloth. If touched by Anthraxus, the Lord of the Wasting Tower, it decays into a puddle of necrotic ooze. If touched by Charon, the Master of Merrenoloths, it freezes solid and shatters. If touched by Malignon, it is absorbed into his fleshy form.

## ELEMENTAL ORB

*Wondrous item, artefact (requires attunement)*

The Elder Elemental Eye is an incredibly powerful archomental. It is a creature of elemental disorder that resides in the deepest parts of the Elemental Chaos. So chaotic is it that it seems to be opposed to reality on a fundamental level. Places of elemental order (such as the Material Plane) seem to hurt it just by existing. For all its power, it can't manifest on the Material Plane; so strong is its pull to the Elemental Chaos.

As such, it manipulated various other elementals to undermine reality on its behalf. The most famous of these are the Princes of Elemental Evil. Each elemental "prince" seeks to expand its own element to dominate the Material Plane; not realising that doing so will throw the elements out of balance and cause reality to collapse into Elemental Chaos.

Not much is truly understood about the Elder Elemental Eye, partially because the Elder Elemental Eye never directly interacts with the Material Plane, and partially because various other deities (such as Ghaunadaur and the so-called Chained God) have attempted to co-opt its identity and use it for themselves. As such, there is much misunderstanding and confusion

surrounding the Elder Elemental Eye.

However, one thing that can definitely be ascribed to the Elder Elemental Eye is the creation of the *Elemental Orbs* (also known as the *Eyes of the Elder Elemental*). These are powerful orbs that allow the wielder to unleash great elemental destruction, at the cost of weakening reality slightly.

An *Elemental Orb* is a crystal ball slightly larger than a human's fist. Elemental energy swirls beneath its surface. It's rumoured that different types of *Elemental Orb* exist (such as ones devoted exclusively to elemental air), however thus far, only one type of *Elemental Orb* has been confirmed to exist.

**Spells.** The orb has 16 charges and regains 1d8 + 8 expended charges daily at dawn. If you are holding the orb, you can use an action and expend 1 or more charges to cast one of the following spells (save DC 18) from it: *cone of cold* (5 charges), *conjure elemental* (6 charges), *conjure minor elementals* (4 charges), *control weather* (8 charges), *earthquake* (8 charges), *fireball* (3 charges), *incendiary cloud* (8 charges), *spike growth* (1 charge), *thunderwave* (1 charge), *tsunami* (8 charges), *wall of fire* (4 charges), *wall of ice* (6 charges), *wall of stone* (5 charges), or *wind wall* (3 charges).

**Other Properties.** An *Elemental Orb* is corruptive in nature. Spells cast from the orb damage and weaken the nearby reality. If an orb is used too much in a single area, it may open a rift to the Elemental Chaos. If it's still used after that, the *Elemental Orb* may even cause the localised reality to be swallowed by the Elemental Chaos. It is also widely believed that whoever wields an *Elemental Orb* is slowly corrupted by it in time; gradually transforming into a puppet of the Elder Elemental Eye's will.

**Destroying the Orb.** An *Elemental Orb* can only be destroyed by a *disintegrate* spell cast at 9th level. Doing so releases all the stored up energy within the Elemental Orb. Each creature within 300 feet of the orb must make a DC 18 Constitution saving throw, taking 10d6 acid damage, 10d6 cold damage, 10d6 fire damage, 10d6 lightning damage, and 10d6 thunder damage on failed save, or half as much on a successful save. The explosion damages objects and structures in the area. It also weakens reality within 1 mile of the explosion.

## FORTUNE'S DICE

*Wondrous item, artefact (requires attunement)*

Relkath of the Infinite Branches is a powerful treant Archfey of chaos, unpredictability and chance. A gambler once tried to cheat him out of a hoard of treasure during a wager by using rigged dice. Relkath saw through the deception but was so amused by the gambler's tenacity that he blessed the gambler's dice with supernatural luck. However, this blessing soon proved to be a curse, as the dice also twisted all probability around the gambler, appearing to bring good fortune and bad fortune in equal measure.

**Dice of Good Luck.** While this pair of dice are on your person, you gain a +2 bonus to ability checks and saving throws. Additionally, when these dice are rolled, they always come up with the result you need them to.

**Other Properties.** These dice seem to cause improbable events to happen in their vicinity. Coincidences, large and small, become commonplace around the dice. These coincidences can be good, bad or neutral. There is no way to tell which coincidences are genuine coincidences and which ones are caused by the dice.

**Destroying the Dice.** It's rumoured that *Fortune's Dice* can only be destroyed when a highly specific string of coincidences occur. Alternatively, others say the dice must be used to defeat Relkath in a game of chance.

## GRAY PORTRAIT

*Wondrous item, artefact (requires attunement)*

A *Gray Portrait* is an artefact created from the dark essence of the Shadowfell. They are highly coveted, especially by the rich and the powerful, who believe that possessing one of these portraits will grant them immortality. A *Gray Portrait* resembles a blank canvas until a creature attunes to it.

**Eternal Youth.** When you attune to a *Gray Portrait*, the portrait take on your likeness. While attuned to the *Gray Portrait*, you cease to age, can't be aged magically, and can't have your maximum hit points or ability scores reduced. The image in the portrait takes on the debilitating effects in your stead, becoming more haggard and depraved as it suffers the horrors that leave you untouched.

**Random Properties.** A *Gray Portrait* has the following random properties:

- 1 minor detrimental property
- 1 major detrimental property

**Curse.** A creature attuned to the *Gray Portrait* can only have its attunement broken by the *wish* spell or by destroying the *Gray Portrait*.

**Destroying the Portrait.** A *Gray Portrait* can only be destroyed by a creature attuned to it. Destroying the *Gray Portrait* causes all ageing and debilitating effects it has absorbed to be instantly unleashed upon the creature it is attuned to.

## HELM OF SPIDERS

*Wondrous item, artefact (requires attunement)*

The *Helm of Spiders* was created by an unknown priestess of Lolth. She believed that it was only through Lolth's blessing and divine magic that the drow could hope to prosper. As such, she made the *Helm of Spiders* as a way to allow drow to more easily call upon the Spider Queen's power. However, Lolth saw the helm as an insult, as a way of forcefully syphoning power from her. As such, she destroyed the priestess that made it, along with the priestess's entire House.

The *Helm of Spiders* has three components: a black base helm, a pale spider crest attached to the front of the helm, and a red gem embedded in the spider crest. When Lolth destroyed the helm's creator, she also shattered the helm and scattered its three components. The whereabouts of each of these components is unknown.

***Magic Resistance.*** While wearing this helmet, you have advantage on saving throws against spells and other magical effects.

***Spells.*** This helmet has 7 charges and regains 1d4 + 3 expended charges daily at dawn. While wearing the helmet, you can use an action and expend 1 or more charges to cast one of the following spells (save DC 18) from it: *conjure animals* (spiders only; 1 charge per spell level), *freedom of movement* (self only; 2 charges), *spider climb* (self only; 1 charge), or *web* (1 charge).

***True Sight.*** While wearing this helmet, you have darkvision out to 120 feet. Magical darkness doesn't impede your darkvision. Additionally, you can see invisible creatures and objects as though they were invisible, and can see into the Ethereal Plane.

***Lolth's Blessing.*** If you are a worshipper of Lolth, while wearing this helmet, you can prepare and cast spells as though you were a 20th-level cleric of Lolth.

***Other Properties.*** When worn by a 20th-level cleric of Lolth, the Helm of Spiders is said to confer additional, unknown properties. Many believe it will grant the cleric powers akin to those of a Chosen, or will transform the cleric into an avatar of Lolth.

***Destroying the Helm.*** The helm can be broken up into three parts, each piece containing only a portion of its power (the base helm containing the Magic Resistance property, the spider crest containing the Spells property, and the gem containing the True Sight property). However, it can only be truly destroyed by hurling the fully assembled helm into a *sphere of annihilation*.

## IOULAUM'S LEGACY

*Staff, artefact (requires attunement)*

Ioulaum was once a powerful Netherese wizard and pioneer of many Netherese secrets. However, as the power of Netheril waned, he travelled to the Underdark and transformed himself into a lich. There, he began teaching the Art to a mind flayers; many of which underwent the transformation into alhoons (undead spellcasting mind flayers).

Ioulaum eventually underwent a transformation himself; transforming himself into a strange, undead, spellcasting elder brain. This bizarre creature is now known as the Oracle of Ellyn'taal. It cares little for the surface world, only about amassing more followers and unearthing new arcane secrets. Some from the surface seek out this "oracle" for his knowledge, however the elder brain extracts a terrible price for the knowledge he shares.

One secret he holds onto above all others is the location of his staff, *Ioulaum's Legacy*. The staff

allowed him to live for thousands of years even before he became a lich. Before beginning his transformation into undeath, he hid the staff away in a secure location. The whereabouts of the staff is unknown to anyone except Ioulaum.

***Ioulaum's Siphon.*** This ivory staff has 12 charges and regains 1d6 + 6 expended charges daily at dawn. While wielding the staff, you can use an action to expend up to 4 of its charges to target a living creature you can see within 60 feet of you, causing one of the following effects of your choice:

- The target must succeed on a DC 18 Constitution saving throw or be aged by a number of years equal to the amount of charges you expended. Your physical age is reduced by an equal number of years, to a minimum of 13 years.
- The target must succeed on a DC 18 Constitution saving throw or have its vitality drained for a number of minutes equal to the amount of charges expended. During that time, the target has disadvantage on Strength, Dexterity, and Constitution checks, and you have advantage on all such checks.
- The target must make a DC 18 Constitution saving throw, taking 1d8 necrotic damage for each charge you expended on a failed saving throw, or half as much on a successful one. You gain temporary hit points equal to half the damage dealt. The temporary hit points last for up to 8 hours.

***Random Properties.*** *Ioulaum's Legacy* has the following random properties:

- 3 minor beneficial properties
- 1 major beneficial property
- 1 major detrimental property

***Destroying the Staff.*** The staff can only be destroyed by performing a powerful arcane ritual on it that requires the powdered remains of 13 demiliches.

## JATHIMAN DAGGER

*Weapon (dagger), artefact (requires attunement)*

While Jergal is now known merely as the Scribe of the Dead, he was once known as the Lord of the End of Everything. He was in charge of overseeing the world of the dead. One of his duties was seeing to the souls of the Faithless. This was before the Wall of the Faithless, and so the souls of those who had rejected the gods were left with nothing to do other than wander the Fugue Plane for eternity.

This eternity was considered agony by those forced to endure it. With nothing else to do, they called out to Jergal, begging for the peaceful embrace of oblivion. Jergal, moved by their sorrowful state, reached down and crushed their essence, destroying their souls. However, rather than allowing the energy of their souls to scatter to the winds, he shaped their soul energy into a new form, that of Kezef, the Chaos Hound.

Kezef was a fierce creature made up from the soul energy of the Faithless and, as such, was the anathema of faith and the gods. Jergal's exact reasons for constructing the beast are unknown. One popular theory is that Jergal is unable to die so long as the Faerûnian pantheon lives. As

such, it was his weapon to bring down the other gods, so that he too might know peace.

Whatever his motivations, the Chaos Hound eventually got free and went on a rampage across the planes, devouring countless souls. The gods had many different battles with the Chaos Hound before eventually managing to imprison it. These battles burnt away at much of the Chaos Hound's flesh; eventually reducing it to a blackened skeleton.

One such battle involved the Chaos Hound getting one of its teeth knocked loose. The tooth fell to Toril and eventually wound up in the possession of the Netherese Cult of Jathiman. This cult was obsessed with destroying and overthrowing the gods; believed that the gods were nothing more than parasitic tyrants.

As such, they took the tooth and used their magic to forge it into a powerful weapon. They called the weapon *Kezef's Fang*, though the weapon is now more commonly known as the *Jathiman Dagger*. The dagger resembles a simple, black dagger. The location of the dagger is unknown, though some believe it to be in the possession of the Church of Bane.

**Magic Weapon.** The *Jathiman Dagger* is a magic weapon that grants a +3 bonus to attack rolls and damage rolls made with it. Additionally, when you hit a titan, a Chosen, or a cleric with it, the target takes an extra 4d6 damage. For the purpose of this weapon, “cleric” refers to any creature capable of casting cleric spells.

**Counterspell.** While wielding this dagger, you can use a reaction to cast *counterspell* from it. When you make the spell's ability check, you do so with an ability modifier of +5.

**Dispel Magic.** While wielding this dagger, you can use a bonus action to cast *dispel magic* from it, targeting a creature only. When you make the spell's ability check, you do so with an ability modifier of +5.

**Other Properties.** This weapon is rumoured to be capable of killing the gods, though none can agree how. Some claim the weapon is simply more effective against gods. Others claim that if the weapon is used to kill a god's avatar, the god is prevented from reforming. There are also those who claim that the weapon destroys the souls of those it kills; thereby denying gods the sustenance offered by the souls of their followers.

**Destroying the Dagger.** The dagger loses all its magical properties if the *dispel magic* spell is cast on it continually for 100 years.

## KATANA OF CELESTIAL FURY

*Weapon (longsword), artefact (requires attunement)*

Eastern nations tend to have a different concept of gods to Faerûnians. Their gods tend to be more numerous and they don't always clearly distinguish between gods, celestials, fiends, fey, elementals and miscellaneous other “spirits”. As such, when a celestial dragon (a powerful draconic paragon with command over storms) attacked a small fishing village, the locals believed the dragon to be a god that had shown up to punish them for their sins.

Most prayed to the creature for forgiveness, whilst others prayed to other gods to intercede on their behalf. However, one specific warrior did not pray to any god. He simply strode towards the dragon with a sword in his hand and determination in his heart.

A fierce fight broke out which almost levelled the entire village. In the end, though, the warrior won and the so-called Celestial Fury was dead. However, knowing that “gods” had a habit of coming back from the dead, the warrior had the local shamans bind the dragon's essence to his blade; preventing the creature from reforming.

The shamans did as he requested, the sword being transformed into a powerful magical weapon in the process. However, the sword also took on the Celestial Fury's consciousness. From inside its prison, the Celestial Fury reached out with its mind and took control of the warrior, forcing him to go on a rampage with the sword. When he finally came back to his senses, the warrior, racked by guilt, killed himself by committing ritual suicide.

The *Katana of Celestial Fury* (or the *Celestial Fury* as it's more commonly known in Faerûn) is a katana with a long, thin blade that shines with a violet hue and crackles with immense power. The sword's grip and sheathe are both wrapped in the silvery blue hide of a celestial dragon. The sword's hilt is adorned with a large pearl. The present location of the sword is unknown, though there are rumours of it being sighted somewhere along the Sword Coast.

**Magic Weapon.** The *Katana of Celestial Fury* is a magic weapon that grants a +3 bonus to attack rolls and damage rolls made with it. Additionally, on a hit, it deals an extra 1d6 lightning damage and an extra 1d6 thunder damage.

**Random Properties.** The *Katana of Celestial Fury* has the following random properties:

- 1 minor beneficial property
- 1 major beneficial property
- 1 minor detrimental property

**Fury of the Storm.** While you wield this weapon, a storm begins to brew around you. The intensity of the storm is determined by how much righteous fury you feel; can range from a constant breeze surrounding you (while at your calmest), to an intense thunderstorm raging for miles around you (while at your most furious). The storm takes time to build up; takes 10 minutes to go from calm weather to an intense thunderstorm.

**Spells.** The sword has 7 charges and regains 1d4 + 3 expended charges daily at dawn. While wielding the sword, you can use an action and expend 1 or more charges to cast one of the following spells (save DC 18) from it: *chain lightning* (5 charges), *fly* (self only; 2 charges), *fog cloud* (1 charge per spell level), *lightning bolt* (1 charge per spell level), *thunderwave* (1 charge per spell level), or *wind walk* (3 charges).

**Sentience.** The *Katana of Celestial Fury* is a sentient chaotic good weapon with an Intelligence of 19, a Wisdom of 18, and a Charisma of 22. It has hearing and darkvision out to a range of 120 feet. The weapon communicates by transmitting emotions to the creature carrying it.

**Personality.** The sentient personality within the sword is the celestial dragon known to some as the Celestial Fury. The trapped dragon has grown somewhat used to its status as a sword. It loves the thrill of battle and unleashing merciless destruction against its foes. It prefers to



target the wicked, though its ideas of who is wicked and who isn't doesn't always align with those of its wielder.

***Destroying the Sword.*** The sword can only be destroyed by the breath attack of a draconic archfiend.

## LEAVES OF GREEN

*Wondrous item, artefact (requires attunement)*

A large tome with a cover that appears to be made of greyish bark and pages that give the impression of great age and fragility. The book feels almost weightless, but can't be blown away even in the greatest winds. In fact, it can only be moved while within the grasp of a living being. If dropped, even accidentally, the book simply floats in mid-air until touched again.

Various churches of different nature deities (such as those of Eldath, Mielikki and Silvanus) have claimed the book to be the holy text of their deity. In truth, the text was originally written by an archfey: Oberon the Green Lord. His purpose for writing it are unknown. Some claim he hoped the book would inspire a sense of wonder about the natural world. Others believe it is Oberon's way of challenging mortals to master the power of nature.

***Paper Weapon.*** As a bonus action, you can pull a weapon from inside the book. The weapon is made from folded paper but otherwise functions as an ordinary weapon of its type. The weapon lasts until you return it to the book as a bonus action, or until it is more than 60 feet away from the book, at which points it collapses into leaves and blows away.

***Random Properties.*** The *Leaves of Green* have the following random properties:

- 1 major beneficial property
- 1 major detrimental property

***Spells.*** The book has 12 charges and regains 1d6 + 6 expended charges daily at dawn. While wielding the book, you can use an action and expend 1 or more charges to cast one of the following spells (save DC 18) from it: *awaken* (8 charges), *barkskin* (2 charges), *conjure woodland beings* (5 charges), *entangle* (1 charge), *goodberry* (1 charge), *locate animals or plants* (plants only; 2 charges), *pass without trace* (2 charges), *plant growth* (3 charges), *speak with plants* (2 charges), *spike growth* (2 charges), *transport via plants* (6 charges), or *wall of thorns* (5 charges).

***Destroying the Book.*** Only two archfey have the power to destroy the book. If it is touched by Titania, ruler of the Summer Court, the book bursts into flames and is incinerated. If it comes into contact with the Queen of Air and Darkness, ruler of the Gloaming Court, the book shrivels up and withers into nothingness.

## MAGUSCEPTRE

*Staff, artefact (requires attunement by spellcaster)*

The *Magusceptre* is a sceptre made of dark wood and engraved with red, necromantic runes. It is topped with a gold-plated skull. The sceptre was created by Myntharan the Magus, who ruled over the city of Westgate a thousand years ago. The sceptre has been lost, found, broken and repaired countless times. Its present location is unknown, though many suspect it still lies somewhere in Westgate.

***Magic Weapon.*** The *Magusceptre* can be wielded as a magic quarterstaff that grants a +3 bonus to attack and damage rolls made with it. Additionally, this weapon deals an extra 1d8 necrotic damage to any creature it hits. Hit points lost to this weapon's damage can only be regained through a short or long rest, rather than by regeneration, magic, or other means.

***Charges.*** The *Magusceptre* has 10 charges. When you deal necrotic damage with this staff, it regains a number of expended charges equal to the amount of necrotic damage dealt. While holding it, you can use a bonus action to expend a up to 5 of its charges and regain an expended spell slot equal in level to the number of expended charges.

***Other Properties.*** The *Magusceptre* is imbued with a fragment of its creator's consciousness, which slowly infects those who wield it, causing them to gradually descend into megalomania the longer they wield it.

***Destroying the Sceptre.*** The sceptre can only be destroyed by performing a ritual, wherein over ten thousand souls are sacrificed to the sceptre, overloading it, and causing it to explode.

## NYCTOCRACY

*Weapon (longsword), artefact*

A legacy weapon is a weapon capable of gaining new powers over time. A legacy weapon might gain new powers when used to perform a great deed; the new powers likely relating in some way to the deed. Other times, the legacy weapon automatically gains a new power each time someone manages to fully attune to it; the new powers typically relating to the wielder's temperament and personality.

As they grow in power, legacy weapons also become more difficult to wield. This is typically because each power has its own requirements for activating it, meaning it's increasingly unlikely that an individual will be able to fully attune to the weapon. Some legacy weapons (such as *moonblades*) don't have independent requirements for each of the weapon's powers; instead have incredibly tight restrictions on who can attune to them in the first place.

*Nyctocracy* was a legacy weapon created by Graz'zt for Victor Blackthorpe. Using the blade, and other blessings granted by Graz'zt, Victor tried to take over Westgate's criminal underworld. He gathered conspirators to his side that he could trust, and mercilessly cut down those he could not. However, for all his skill at perceiving foes, he was unable to defend himself against the magical might of Kajet, a drow mage-assassin hired to kill him.

Kajet slew Victor and took the sword for himself; began to use it in his assassination missions. His job as a magical assassin took him across the length and breadth of Faerûn. He eventually

met his end in mysterious circumstances during a trip to the Anauroch.

The sword was then lost for hundreds of years until it was uncovered by a grizzled adventurer. It exchanged hands many times, went by many different names (such as *Nightstalker*, *Nightwatcher*, *Nocturne*, *Nyx*, and *Nox*), with none who wielded it making a name for themselves until it fell into the possession of a vampire named Ebon Starshield.

Ebon Starshield was a treasure hunter. She sought out rare and valuable treasures, often rely on stealth and cunning to acquire them. On the rare occasions she needed to use violence, she did so quickly and effectively, often killing her target before they were even aware of her presence.

Unfortunately for her, she pushed her luck; tried to steal from Xanathar, the crime lord of Waterdeep. He caught her in the act, and attacked her. She dropped her loot and fled. She managed to get away from him, but accidentally wound up in a nest of sword spiders. Before she could get away, the sword spiders attacked her, killing her.

After that, the sword was left undisturbed for years until it was eventually found by a group of adventurers. Once more, the sword exchanged hands many times; this time winding up in the possession of Carrion Darkhope, a powerful tiefling warrior. She wielded the blade in service of Graz'zt; using it to mercilessly cut down his enemies.

*Nyctocracy* is a longsword with a sharp, black blade; a silver and ivory hilt, and a pommel set with a large, black pearl. Written in faint runes along the sword's blade is the sword's name in Abyssal. The sword was last seen in Neverwinter, being wielded by Carrion Darkhope in battle against a cult of Orcus.

***Magic Weapon.*** *Nyctocracy* is a magic weapon that grants a +3 bonus to attack and damage rolls made with it.

***Detect Threats (Requires Attunement by a Worshipper of Graz'zt).*** While carrying this weapon, you have advantage on Wisdom (Insight) checks to tell if a creature has hostile intentions towards you, and Wisdom (Perception) checks to spot creatures.

***Night Bane (Requires Attunement by a Creature Proficient in Arcana).*** While carrying *Nyctocracy*, you have darkvision out to a range of 60 feet. If you already have darkvision, carrying the sword increases its range by 60 feet. Additionally, while you wield it, the sword radiates an *antimagic field* out to 30 feet that only affects magical darkness.

***Shadow Stalker (Requires Attunement by a Creature with a Dexterity Score of 16 or Higher).*** *Nyctocracy* is a finesse weapon. Additionally, the weapon has 3 charges and regains 1d3 expended charges daily at dawn. While holding the weapon, you can use an action and expend a charge to cast the *dimension door* spell from it.

***Unholy Champion (Requires Attunement by a Creature with the Duelling Fighting Style).*** When an attack made with *Nyctocracy* misses, you can immediately make another attack with it against the same target as a bonus action. Additionally, while wielding this weapon, you can use your reaction to add 2 to your AC against one melee attack that would hit you.

**Other Properties.** *Nyctocracy* is a legacy weapon. It is capable of gaining new powers with each wielder who manages to fully attune to it. Furthermore, the weapon was forged by Graz'zt. As such, it likely has additional, secret properties known only to the Dark Prince.

**Destroying the Sword.** The sword is destroyed if it is used to attack Graz'zt, the blade instantly shattering into a thousand pieces on contact with him.

## OATH-HAMMER

*Weapon (warhammer), artefact*

The *Oath-Hammer* is a potent weapon. To attune to it, a creature must hold it aloft and make a vow. The vow must be meaningful and made in good faith. For example, a creature might vow to get revenge on a particular person, to protect a certain place, to wield the weapon with honour, or to use it to annihilate a certain race. The *Oath-Hammer's* appearance alters to reflect the type of vow made.

The attunement lasts until the vow is fulfilled or the vow is broken. Sometimes it's clear when a vow is broken (such as using it to harm an innocent after vowing to protect the innocent), while other times it can be less clear (such as becoming too distracted from one's mission of vengeance). How the hammer decides what vows to accept and what vows have been broken is unknown.

The *Oath-Hammer* is said to have been forged by a dwarf who made a pact with a powerful archfey. He used it to fight the drow, who had killed his sons. Since then, the *Oath-Hammer* has been wielded by many people, some for noble purposes, and others for less than noble purposes. The last known wielder of the weapon was a Zhentarim adventurer who vowed to use the weapon to get rich or to die trying.

**Magic Weapon.** The *Oath-Hammer* is a magic weapon that grants a +2 bonus to attack and damage rolls made with it.

**Oathkeeper (Requires Attunement).** When used for a purpose that directly aligns with your vow (such as wielding it against a vowed enemy or using it to fight someone attacking a person or place you have vowed to protect) this weapon deals an extra 2d6 bludgeoning damage.

**Other Properties.** The weapon is said to be able to grant its wielders access to other properties, depending on what vows they make. For example, a creature that vows to protect the innocent might be given minor healing abilities, while a creature that vows to fight with courage might be granted immunity to the frightened condition. However, there are also rumours that it can also bestow detrimental effects on its wielders if they begin to stray from their path.

**Destroying the Hammer.** The *Oath-Hammer* is impervious to all harm. However, rumour has it that, after seven hundred and seventy-seven consecutive wielders have fulfilled their vow with it, the *Oath-Hammer* will collapse into dust.

## PASHA, THE LIVING GEM

*Wondrous item, artefact (requires attunement)*

Millennia ago, the Djen people migrated from Abeir, led by a powerful djinni named Calim. They quickly conquered the region that would one day become known as Calimshan. However, as they spread out across the land, they eventually came into conflict with other Abeiran immigrants, these ones led by a powerful efreeti named Memnon.

The two sides battled fiercely with each other. For a time, it seemed as though Calim's armies might win. As such, Memnon had a special weapon created. He bound the essence of a hundred and one savage efreeti criminals into a ruby, and gave the ruby to his general, to use in his next assault.

The ruby worked wonderfully; unleashing devastating power against Calim's forces. However, the more the ruby was wielded, the more it seemed to become self-aware. It struggled against its wielders, playing tricks on their minds. The ruby eventually became known as the *Living Gem*; those who wielded it convinced that it was talking to them.

Since then, the gem has been lost and rediscovered numerous times. Each time it has reappeared, it has been more intelligent and cunning, more able to manipulate those who wield it. Most recently, it was wielded by an adventurer trying to defend his town from an army of invading trolls.

The gem took control of him, merging with him and transforming him into a colossal fire elemental. Unable to control himself, he went on a rampage; destroying the town and the attacking trolls. After that, he head into the mountains, where his flames presumably burnt out, causing him to die.

The *Living Gem* resembles a multifaceted ruby roughly the size of a human's head. It glows with fiery power, shedding bright light in a 40-foot radius and dim light for an additional 40 feet. If left unoccupied, it floats several feet above the ground.

**Fire Immunity.** While carrying this gem, you have immunity to fire damage.

**Spells.** The gem has 30 charges and regains 1d20 + 10 expended charges daily at dawn. While holding the orb, you can use an action and expend 1 or more charges to cast one of the following spells (save DC 18) from it: *burning hands* (1 charge per spell level, up to 8th), *delayed blast fireball* (7 charges), *fireball* (1 charge per spell level, up to 7th), *fire storm* (6 charges), *flame strike* (6 charges), *flaming sphere* (1 charge per spell level, up to 8th), *incendiary cloud* (8 charges), *meteor swarm* (18 charges), *scrying* (5 charges), *teleport* (8 charges), or *wall of fire* (1 charge per spell level, up to 7th).

**Sentience.** The *Living Gem* is a sentient chaotic evil item with an Intelligence of 18, a Wisdom of 21, and a Charisma of 24. It has hearing and darkvision out to a range of 120 feet. The gem communicates by transmitting half-formed thoughts and emotions to the creature carrying it.

**Personality.** The *Living Gem* (or “Pasha”, as it has taken to calling itself) sees itself as the ruler

of all things. It takes great pleasure in causing mindless destruction; wishes for the entire world to be consumed in flames.

**Other Properties.** Attunement to this magic item can be broken only with a *wish* spell. If you die while attuned to the *Living Gem*, the gem devours your soul. A creature whose soul has been devoured by the Living Gem can be restored to life only by the *wish* spell.

While you hold the *Living Gem*, the gem can attempt to take control of you, forcing you to make a DC 18 Charisma saving throw. On a successful save, you are immune to this effect for 24 hours. On a failed save, the gem fuses with you. Your soul is consumed by the gem and the gem takes control of your body. It retains its alignment, Intelligence, Wisdom and Charisma but otherwise gains your statistics.

While fused with a creature, the *Living Gem* gains a number of other properties that aren't fully documented. For example, it seems able to polymorph into a fiery monster (such as a red dragon, a fire giant, or an efreeti). These new properties are used at the expense of the creature's life-force; the creature's body slowly being consumed by the *Living Gem*.

**Destroying the Gem.** The *Living Gem* can be destroyed by submerging it in the deepest depths of the Plane of Water for 1,000 years. It's also rumoured that the sorcerers who created it knew a command word that would cause it to instantly shatter; releasing all the efreet trapped within.

## QILUÉ'S SWORDSCEPTRE

*Weapon (longsword), artefact (requires attunement)*

Long ago, Mystra had seven daughters, each of them blessed with considerable magical ability. The youngest and most mysterious of those daughters was Qilué. Due to unusual circumstances, Qilué was born as a drow instead of as a human, like her sisters. As such, she was torn between two identities. She was a daughter of Mystra, but she was also a priestess of the drow goddess Eilistraee.

Nowhere was Qilué's duality more apparent than in her weapons of choice. One was a *blast sceptre*, a Netherese weapon crafted by powerful arcane magic; and the other was a *singing sword*, which was given to her personally by Eilistraee. She used both weapons to great effect, but seemed more closely attuned to the sword than the sceptre; having the ability to take it with her wherever she went in a small pocket dimension that only she could access.

When Qilué died, the two weapons merged with each other. No one is quite sure how this happened. Some believe it was caused by the Spellplague. Others believe it was Qilué's final act; the two halves of her personality finally coming into a state of harmony with each other. Others believe the *singing sword* simply dropped out of its pocket dimension and into the exact same place as the *blast sceptre*; forcing them to merge.

Whatever caused it, a new weapon was born. *Qilué's Swordsceptre* (also known simply as the *Swordsceptre*) is a longsword with a silvery blade and a pommel shaped like a dragon's head. The *Swordsceptre* is located in the Promenade of the Dark Maiden, a temple of Eilistraee in

Undermountain.

**Blast Sceptre.** This sword functions as a *blast sceptre*. While holding this sword, you have resistance to fire and lightning damage, and can use an action to cast *thunderwave* as a 4th-level spell (save DC 16) from it.

**Singing Sword.** This sword functions as a *singing sword*. You gain a +2 bonus to attack and damage rolls made with this magic weapon. While wielding this weapon, you can use a bonus action to speak its command word, causing it to sing. So long as you are able to hear it sing, you have immunity to the charmed and frightened conditions. The sword continues to sing until you use a bonus action to speak the command word again or until you drop or sheathe the sword.

**Other Properties.** The *Swordsceptre* is rumoured to have numerous other properties, such as blessings bestowed upon it by Mystra or Eilistraee. There are also rumours that the *Swordsceptre* can somehow be used to contact or call forth Qilué, who now exists as a spirit in the Weave.

**Destroying the Swordsceptre.** The *Swordsceptre* can only be destroyed by both Eilistraee and Mystra simultaneously unleashing destructive magic against it.

## RING OF GAXX

*Ring, artefact (requires attunement)*

The *Ring of Gaxx* was forged long ago by a powerful Netherese wizard named Kangaxx. It contains the essence of nine malaugryms (twisted, evil creatures from the Plane of Shadow), which Kangaxx imprisoned to give the ring its powers.

The ring resembles a simple, platinum ring with a nine-sided sapphire embedded in the front of it. The location of the ring is unknown. However, there are rumours that it still sits on Kangaxx's finger; the Netherese wizard now a lich, imprisoned in a tomb somewhere along the Sword Coast.

**Nine Properties.** The *Ring of Gaxx* has one of nine properties. When you finish a short or long rest, you choose which property the ring has from the following list:

- While wearing this ring, you gain a +2 bonus to AC.
- While wearing this ring, you have advantage on saving throws against spells and other magical effects.
- While wearing this ring, you are immune to poison and disease, and have resistance to necrotic damage.
- While wearing this ring, you can use a bonus action to make one weapon attack.
- While wearing this ring, you can use an action to cast the *magic missile* spell from it.
- While wearing this ring, you have a fly speed equal to your walking speed.
- While wearing this ring, you have a swim speed of 60 feet. In addition, you can hold your breath for up to 10 minutes while wearing this ring and not incapacitated.
- While wearing this ring, you can turn invisible as an action. Anything you are wearing

or carrying is invisible with you. You remain invisible until the ring is removed, until you attack or cast a spell, or until you use a bonus action to become visible again.

- While wearing this ring, you regain 6 hit points every 10 minutes, provided you have at least 1 hit point. If you lose a body part, the ring causes the missing part to regrow and return to full functionality after 1d6 + 1 days if you have at least 1 hit point the whole time.

**Other Properties.** Rumour has it that the Ring of Gaxx has a corruptive influence; slowly transforms the wearer into a monster. In some stories, this effect is purely cosmetic; merely alters the wearer's appearance. In others, constant nightmares slowly cause the wearer to descend into madness. For some, simply removing the ring is enough to cause them to slowly revert back to normal; for others, the transformation can only be undone by a *greater restoration* spell or similar magic.

**Destroying the Ring.** The *Ring of Gaxx* can only be destroyed by Malaug, the progenitor and ruler of the malaugryms.

## STAFF OF SILVERYMOON

*Staff, artefact (requires attunement)*

A silvery white unicorn-headed staff. This staff is the High Mage of Silverymoon's symbol of office. Some claim that each High Mage must craft their own version of the staff upon reaching office. Others say that there is only one true *Staff of Silverymoon*, and that any similar staffs are merely lesser, imitation versions of the staff made by Alustriel Silverhand (a former High Mage of Silverymoon).

**Spells.** The staff has 12 charges and regains 1d6 + 6 expended charges daily at dawn. While holding the staff, you can use an action and expend 1 or more charges to cast one of the following spells (save DC 18) from it: *animate objects* (3 charges), *chain lightning* (3 charges), *dimension door* (2 charges), *fly* (1 charge), *forcecage* (4 charges), *globe of invulnerability* (2 charges), *greater restoration* (6 charges), *hold monster* (3 charges), *passwall* (3 charges), or *wall of force* (3 charges).

**Other Properties.** The staff gains additional properties when wielded by the High Mage of Silverymoon. These additional properties are typically said to relate to activating or deactivating certain wards and magical features relating to Silverymoon. However, more fanciful tales say that the staff grants the High Mage of Silverymoon immunity to spells, the ability to teleport at will, and even the ability to conjure unicorns.

**Destroying the Staff.** It's rumoured that the staff will instantly shatter if a *High Mage of Silverymoon* uses it against the people of Silverymoon. It's also rumoured that the staff can be destroyed by bathing it in the blood of an evil unicorn.

## THORAG'S HAMMER



*Weapon (warhammer), artefact (requires attunement)*

In Abeir, there was once a fierce black-scaled dragonborn known as Zarak Khan. The dragonborn who united the warring dragonborn tribes and led them on a conquest across Abeir. He conquered towns, cities, and entire nations. As he conquered them, his followers grew, as did his arsenal of magic and weaponry.

The greatest of these weapons were forged from the remains of powerful archomental, and were divided between Zarak and his generals. Such weapons included: a longsword forged from the heart of the Molten Lord (which he gave to Galadaer the Red), a warhammer carved from the bones of the Storm Pharaoh (which he gave to Thorag the Blue), a trident sculpted from one of the fangs of the Fanged Caliph (which he gave to Imgig Zu the Green), a staff woven from the dying breath of the Polar Czar (which he gave to Sunathaer the White), and a battleaxe made from the mandibles of the Ankheg Emperor (which he kept for himself).

However, the greatest of treasures he gained was the magic of longevity. When he slew the Tyrant of the Eternal Waters, he tore out the creature's heart and used it to anoint himself and his trusted generals; granting them extended lifespans and miraculous healing abilities. With it, he felt invincible; would courageously lead his men into battle.

Blessed with seeming immortality, he lived for centuries, before eventually meeting his end fighting an army of drow. He had decided to extend his empire into the Underdark, to conquer the drow nation beneath his empire. He conquered many cities. However, during the assault on the final city, he was badly stung in his duel with the Scorpion King. While he won the battle and the city fell to him, he died a short while later from the Scorpion King's poison.

Zarak's empire was then divided up amongst his four most trusted generals: Galadaer, Thorag, Sunathaer and Imgig Zu. However, their numbers began to whittle down as, one-by-one, they left.

Sunathaer was the first to leave. She had no interest in power, only in serving Zarak. She stepped down from her position and travelled Abeir, looking for magic that might return Zarak to life. It's unknown if she succeeded, but there are rumours of a dragonborn death knight conqueror wielding a battleaxe in distant lands.

The next to leave was Imgig Zu. He didn't like the idea of always living in the shadow of Zarak's memory. As such, he led his army through a portal he'd discovered, which led to a world that had never heard of Zarak: Toril. Unfortunately for them, their conquest of Toril ended almost as quickly as it began; Imgig Zu and his army being imprisoned in a vast demiplane by a wizard wielding the *Eye of Selûne* (an artefact capable of unleashing powerful translocation magic).

After that, Galadaer and Thorag decided to split the empire in two; Galadaer getting the lands to the north, and Thorag getting the lands to the south. Galadaer focussed on expanding his empire and conquering surrounding lands, as Zarak had. Thorag, meanwhile, concentrated on consolidating his power.

Over the following centuries, Thorag's empire flourished until it was suddenly stolen from him. He was on a diplomatic mission to the continent of Laerakond when the Spellplague

struck, causing the entire continent was shifted to Toril, cutting him off from his empire.

When he realised what had happened, he desperately tried to find a way back to Abeir, fearing (correctly) that Galadaer would leap at the opportunity to conquer his empire during his absence. When it became clear that returning to Abeir wasn't an option, Thorag instead focussed on forming a new empire on Laerakond.

Wielding his legendary hammer and a leading a small army, Thorag quickly managed to conquer several settlements. However, his attempted conquest quickly drew the attention of several powerful factions across Laerakond, who put aside their differences to wipe out Thorag and his growing army.

Since then, the hammer has fallen into the hands of many would-be conquerors. Most recently, it fell into the possession of the Grand Matriarch, a powerful oni warlord who led an army of ogres and half-ogres against the Dalelands.

***Magic Weapon.*** You gain a +3 bonus to attack and damage rolls made with this magic weapon. When you hit a creature with this weapon, it deals an extra 2d6 lightning damage. It has the Thrown property with a normal range of 40 feet and a long range of 120 feet. Immediately after the attack, the weapon flies back to your hand.

***Random Properties.*** *Thorag's Hammer* has the following random properties:

- 2 minor beneficial properties
- 1 major beneficial property

***Greater Lightning Resistance.*** While wielding this hammer, you have resistance to lightning damage. If you already have resistance to lightning damage, you instead have immunity to lightning damage.

***Storm Giant Strength.*** Your Strength score is 29 while you wield this hammer. This property has no effect on you if your Strength score is already 29 or higher without it.

***Spells.*** The hammer has 7 charges and regains 1d4 + 3 expended charges daily at dawn. While wielding the hammer, you can use an action and expend 1 or more charges to cast one of the following spells (save DC 18) from it: *call lightning* (2 charges), *chain lightning* (4 charges), *lightning bolt* (1 charge), or *lightning bolt* (6th-level version, 3 charges).

***Destroying the Hammer.*** The hammer was carved from the bones of the Storm Pharaoh, a powerful archomental. The hammer can only be destroyed by bathing it in the blood of the Storm Pharaoh's descendants.

## UNDYING FLAME

*Wondrous item, artefact (requires attunement)*

Before losing control of the Magister's mantle, when a Magister died, Mystra would give the Magister a chance to be reincarnated. This reincarnation could take many forms, with some Magisters being reincarnated as sentient magic items.

One such Magister was Hortil Droone. When he died, he decided to be reborn as a crown, so that he could help spread the use of magic by influencing how rulers thought of magic and encouraging them to experiment with the Art. However, when Hortil showed up at a royal palace in the form of a crown, he was met with suspicion; was locked away deep in the treasure vaults.

Some enterprising thieves eventually managed to steal it. It has since donned the heads of many thieves, adventurers and brigands, but never the head of a single ruler. Most recently, the crown has wound up in the possession of Captain Wanda, a mage-pirate from the Sea of Fallen Stars.

The *Undying Flame* (or the *Crown of the Undying Flame*, as it was originally known) is a beautiful silver circlet. Affixed to the front of the circlet is a dark gem containing a small, blue flame that can't be extinguished by any means. The blue flame doesn't give off any heat, but gives off dim light in a 10-foot radius.

**Random Properties.** The *Undying Flame* has the following random properties:

- 1 major beneficial property
- 1 major detrimental property

**Spellfire Crown.** While wearing this crown, you can use your reaction when another creature casts a spell that targets only you. If you do, the crown absorbs the magic of the spell, cancelling its effect.

**Spell Knowledge.** When the crown absorbs a spell, the spell remains inside the crown for 24 hours. If you belong to a class that can cast a spell stored in the crown, you can cast the spell as though it were a spell you had prepared (expending the appropriate spell slot in the process). Furthermore, if you are a wizard, you can copy a wizard spell stored by the crown into your spellbook.

**Sentience.** The *Undying Flame* is a sentient neutral item with an Intelligence of 20, a Wisdom of 12, and a Charisma of 16. It has hearing and normal vision out to a range of 30 feet. The crown communicates telepathically with the creature wearing it.

**Personality.** The sentient personality within the *Undying Flame* is Hortil Droone, a former Magister. He has a gloomy temperament. He doesn't think he was a very successful Magister in life, and thinks himself even more of a failure in death, having failed to help spread the use of arcane magic. He still seeks to help spread use of arcane magic, but fears he is doomed to an existence of unending failure.

**Destroying the Crown.** The crown can only be destroyed by hurling a torrent of concentrated raw magic at it.

## VAERENDROON'S BOOK OF INFINITE SPELLS

*Wondrous item, artefact (requires attunement by wizard)*

A *Book of Infinite Spells* is the result of a lifetime of study and devotion to arcane magic. The creator doesn't just need to have amassed a list of arcane spells, but needs to have sufficient practice shaping arcane forces to weave the arcane rituals required to construct this tome. Each *Book of Infinite Spells* is subtly different; has unique properties bestowed upon it by its creator.

Vaerendroon was one such creator. He spent his entire life cataloguing spells and practising his mastery of them. His last known act was the creation of this magical spellbook. What happened after that is unknown. Some claim he travelled to worlds beyond Toril in search of new magical understanding. Others claim he became either a lich or a demigod. Some even claim that he became the lich demigod known as Velsharoon.

However, the most commonly told tale is how, upon completing his life's work, he felt empty inside. He felt as though completing the tome didn't feel as rewarding as he'd expected it to, that maybe he'd wasted his life completing it.

As such, he decided to begin over and to live life as he should've been living it. He gathered and drank numerous *potions of longevity*, *potions of youth*, and *potions of beauty*; hoping to get back his youth. However, what he didn't realise was that *potions of beauty* made the drinker more beautiful according to the beauty standards of the next creature to look at them. Unfortunately for Vaerendroon, the next creature to look at him was a beholder.

As such, he found himself transformed into a monstrous beholder-like creature. Being an aberration, he quickly lost his sanity and retreated into the Underdark. The story goes, that he lives on as a malicious beholder mage; his *Book of Infinite Spells* being the only reminder of what he once was.

*Vaerendroon's Book of Infinite Spells* is a thick grimoire. Its pages seem aged and its cover is made of black leather and is decorated with swirling, silver patterns. A creature that is not attuned to this book cannot open it, cannot turn its pages, and cannot read the text within.

***Book of Infinite Spells.*** This book contains every conceivable wizard spell. When you open the book for the first time or turn a page, you turn to a page containing a randomly determined wizard spell of 1st level or higher. The page acts as a *spell scroll*, which you can attempt to cast or can copy into your spellbook. Unlike with *spell scrolls*, casting the spell doesn't cause the text on the page to disappear or consume the magic of the page.

If your attempt to cast the spell fails, the page automatically turns. If you successfully cast the spell, roll a d10. If the result is equal to or lower than the level of the spell, the page automatically turns. No effect, magical or otherwise, can prevent a page from automatically turning. Additionally, as an action, you can choose to willingly turn the book's page.

Once a page is turned, it can't be unturned. Paging through the *Book of Infinite Spells* is a one-way trip. If you close and reopen the book, it opens again to the page it was on before the book was closed.

Each time you turn a page (whether willingly or as the result of attempting to cast a spell), there is a cumulative 1% chance that the *Book of Infinite Spells* will snap shut and teleport away to a random location. When it does so, your attunement to it is broken. The teleporting

away is impossible to prevent and the book is nigh impossible to locate by magical means.

**Other Properties.** This book seems to radiate melancholy, regret and bittersweet nostalgia. Those attuned to it often find themselves contemplating how things might have gone differently, be it their own life, the lives of others, or history as a whole.

**Destroying the Book.** This book can only be destroyed by *Vaerendroon's disjunction*, a spell devised by Vaerendroon, which has since been lost to time. The book likely contains a copy of the spell but the chances of coming across it are infinitesimally small.

## WYVERN CROWN OF CORMYR

*Wondrous item, artefact (requires attunement)*

In what is now Cormyr, there was once a region ruled by a group calling themselves the Witch Lords. Amongst the terrible magic they wielded was the power to bind fey to their will. One of their greatest accomplishments was enslaving a coven of thirteen hags, which they forced to construct the *Wyvern Crown*.

When the Cormyrian forces defeated the Witch Lords, they seized the crown and, sensing the dark power radiating from it, locked it away in their treasure vaults. The crown was eventually stolen, along with many other magic items. However, as the thieves fled Cormyr, they travelled through a wild magic region, which caused the items to be teleported away and scattered across the Heartlands. Since then, there have been many rumoured sightings of the crown, but no definitive proof of where it might be hiding.

The *Wyvern Crown of Cormyr* (or the *Wyvern Crown*, as it's also known) is a crown shaped like a wyvern with outstretched wings. The wyvern has a large diamond embedded in the centre of its chest.

***Ioun Stones.*** The crown has ten spires protruding from its top. An *Ioun stone* can be affixed to the tip of each spire. While wearing the crown, you gain the benefits of all *Ioun stones* affixed to it. Once an *Ioun stone* has been affixed to the top of the crown, it can only be removed by destroying it.

The crown presently has 10 *Ioun stones* affixed to its tips. Those *Ioun stones* are of the *agility, fortitude, insight, intellect, leadership, mastery, protection, regeneration, strength, and sustenance* varieties.

***Prismatic Spray.*** While wearing this crown, you can use an action to cast the *prismatic spray* spell (save DC 18) from it. Once used, this property can't be used again until the next dawn.

***Wyvern Command.*** While wearing the crown, you can telepathically command any wyverns within 300 feet of you. The wyverns obey your commands so long as they remain within 300 feet of you, even laying down their lives for you.

**Other Properties.** The hags forced to create this crown also placed an insidious curse on it. Those who see the crown instantly covet it. Additionally, a creature who wears it steadily

becomes obsessed with making sure that no one can steal it. The creature descends into paranoia and obsession; becomes willing to do anything to make sure the *Wyvern Crown* is forever in its grasp.

It's rumoured that it was this curse that caused the fall of the Witch Lords. They became obsessed with living forever, descended into lichdom and other corrupted states. They also began to fall into in-fighting, which gave their foes the opportunity they needed to vanquish them.

***Destroying the Crown.*** The *Wyvern Crown* can't be destroyed so long as the Witch Lords still exist. There are at least seven surviving Witch Lords: four liches, two demiliches, and one who lives on in the form of a corrupted dryad archmage.

## XVIM'S GAUNTLET

*Wondrous item, artefact (requires attunement)*

Iyachtu Xvim was the half-demonic son of Bane. For much of his existence, he was stuck being a lowly quasi-deity. However, when Bane died, he was able to gather Bane's worshippers and ascend to the ranks of a lesser deity. Unfortunately, this was all part of Bane's plan. When Xvim had gathered enough followers, Bane used his body to re-emerge from death, destroying Xvim in the process.

Little remains of Xvim's legacy, aside from a scattered collection of cultists and a handful of artefacts he created. One such artefact is *Xvim's Gauntlet* (also known as *Xvim's Green-Eyed Gauntlet* or the *Gauntlet of Xvim*). This black gauntlet has two large, green gems on its back, resembling eyes. The gauntlet is said to be in the possession of a high-ranking Zhentarim agent.

***Darkvision.*** While wearing this gauntlet, you have darkvision out to a range of 60 feet. If you already have darkvision, wearing the gauntlet increases its range by 60 feet.

***Phantasmal Killer.*** This gauntlet has 6 charges and regains 1d4 + 2 expended charges daily at dawn. While wearing it, you can use an action to expend 1 or more of its charges to cast the *phantasmal killer* spell (save DC 18) from it. For 1 charge, you cast the 4th-level version of the spell. You can increase the spell slot level by one for each additional charge you expend.

***Phantasmal Weapon.*** While wearing this gauntlet, you can use a bonus action to cause a melee weapon you wield to be engulfed in illusory green flames. While the weapon is ablaze, it deals an extra 2d6 psychic damage to any creature it hits. The flames last until you hit a creature with the weapon or until the start of your next turn.

***Other Properties.*** The gauntlet contains a fragment of Xvim's essence. While not sentient, it has an instinctual awareness and tries to subtly turn its wearer towards tyranny and destruction. It's rumoured that the gauntlet is merely one piece of a larger set of armour; each piece containing a fragment of Xvim's consciousness. It's said that once all the pieces are united, Xvim will be reborn in the form of a semi-divine construct.

***Destroying the Gauntlet.*** The gauntlet can only be destroyed by either Bane or Cyric. Bane can destroy it with a single strike of a hammer, while Cyric can destroy it by whispering harsh truths to it.

## YLEM'S FOLLY

*Wand, artefact (requires attunement by a sorcerer or wizard)*

The Netherese made multiple excursions into other realms. Some travelled to the Plane of Shadow, others to the Demiplane of Dreams, and some even travelled to the Far Realm. One particular group even managed to travel to Abeir.

However, upon arriving in Abeir, they discovered that the Abeiran Weave was different. It was fainter, harder to grab hold of, as though it almost wasn't there. Struggling to harness the magic of the place, they were unable to return to Toril, causing many to assume they had died.

Some Netherese abandoned arcane magic, instead turned their attention to fields such as alchemy, tinkering, and elemental magic. Those that persisted were rewarded for their efforts. They eventually discovered that having a weaker Weave meant it could more easily be bent and twisted to their will.

They practised twisting and bending the Weave, tying knots in it for a variety of effects. As their mastery of the Abeiran Weave furthered, they even began expanding beyond the Weave, to the raw magic beyond it.

One of the pioneers of raw magic use was Ylem. His power was so great that he was able to transform himself into a lich powered by raw magic. He still serves as the leader and teacher of a remote Netherese enclave in Abeir. During his long life (and unlife), he has created many magic items and artefacts, some of which were transported to Toril during the Spellplague.

The most infamous of them was *Ylem's Folly* (also known as the *Wand of Ylem*). This silver wand has a tip shaped like a dragon's head; inside the dragon's mouth is a large, blue-white sapphire. The wand was a gift to a student of his, who eventually wound up wielding it against him in an attempted coup; almost destroying him in the process.

The wand has had many different wielders. During the Spellplague, it was wielded by a sorceress trying to conquer Toril. After a band of adventurers defeated her, they claimed the wand for themselves. They were, in turn, slain by an evil song dragon. The present location of the wand is unknown.

***Random Properties.*** *Ylem's Folly* has the following random properties:

- 4 minor beneficial properties
- 2 minor detrimental properties

***Spellfire Missiles.*** This wand has 24 charges and regains 1d12 expended charges daily at dawn. While holding it, you can use an action to expend 1 or more of its charges to cast the *magic missile* spell from it. For 1 charge, you cast the 1st-level version of the spell. You can increase the spell slot level by one for each additional charge you expend, to a maximum of

8th-level.

The darts formed by the *magic missile* spell are made of blue-white flames. Once this spell is cast, the darts can't be blocked or impeded. They ignore resistance and immunity to force damage, immunity to the *magic missile* spell, magic immunity, and any other effect that would reduce or negate the damage taken from the spell.

**Spell Absorption.** While holding the wand, you can use a reaction to cast *counterspell* from it, using your spellcasting modifier. If you successfully counter a spell, the wand absorbs the magic of the spell, cancelling its effect and regaining a number of charges equal to the absorbed spell's level. However, if doing so would bring the staff's total number of charges above 24, the counterspell fails.

**Destroying the Wand.** After almost being destroyed by the wand, Ylem crafted an amulet (known now as *Ylem's Lament*) to specifically counter the wand's effects. If *Ylem's Folly* is used to cast *magic missiles* against a creature wearing *Ylem's Lament*, the spell is instead reflected back at the wand, destroying it.

## ZARIEL'S EMBRACE

*Armour (plate), artefact (requires attunement)*

This fiendish-looking armour was created long ago by the archdevil Zariel. There are many stories about why she created it. Some claim it was created for her lover, so that she could ensure that he would always be protected. Others claim that it was created for one of her generals, who she suspected was planning to betray her.

Whatever the armour's original purpose, it has since exchanged hands many times. Presently, it is in the possession of Amarant Crush, leader of the Chill, a hobgoblin mercenary company based in Muranndin.

**Random Properties.** The armour has the following random properties:

- 1 major beneficial property
- 1 major detrimental property

**Devil Armour.** While wearing this armour, you gain a +3 bonus to AC, and can understand and speak Infernal. In addition, the armour's clawed gauntlets turn unarmed strikes with your hands into magic weapons that deal slashing damage, with a +3 bonus to attack rolls and damage rolls, and a damage die of 1d8.

**Fire Immunity.** While wearing this armour, you have immunity to fire damage.

**Curse.** Once you don this cursed armour you can't doff it unless you are targeted by the *remove curse* spell or similar magic. While wearing the armour, you have disadvantage on attack rolls against devils and on saving throws against their spells and special abilities.

**Eye of Zariel.** As an action, Zariel can scry on the location of the armour. An invisible sensor appears within 10 feet of the armour and she can see and hear through it as though she were



there. The sensor lasts until she dismisses it as a bonus action. A creature that can see invisible objects sees the sensor as a luminous orb about the size of a human's fist.

***Hand of Zariel.*** While you are wearing this armour, if Zariel can see you (whether directly or through her sensor), she can cast *dominate person* on you as an 8th-level spell (save DC 18). This property can't be used again until the dawn of the next day.

***Destroying the Armour.*** *Zariel's Embrace* can only be destroyed by hurling it into the hellfire forge in which it was created.